

RADIANT THE CENTRE

PHILOSOPHY, SCIENCE, AND RELIGION.

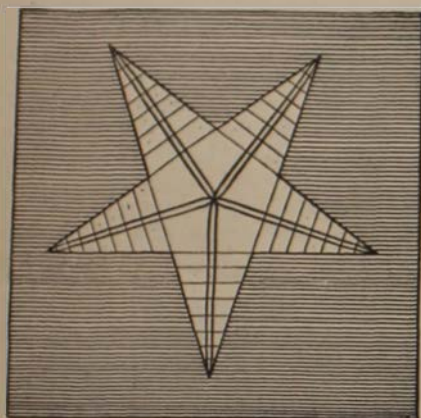
"We stand before the secret of the world, there where being passes into appearance and unity into variety."—Emerson.

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Thinking in the Heart, Or, Easy Lessons in Realization. By Kate Atkinson Boehme. LESSON III.



It has been thought that man's destiny is decreed by some power outside of himself. This has led us to speak of the hand of destiny as the outreach of this power, controlling a man in spite of his own volition. Such a conception reduces him to a mere automaton, and it is small wonder that the strong spirits of the world have risen in their might against so arbitrary and soul-crushing a tyranny as destiny must be if outside of man and coercing him.

But we have seen in our preceding lessons that man is inseparable from the entirety of Being, and that in consequence of his oneness with it there can be nothing outside of him to destinate or decree his ends since Being includes all there is and there can be nothing outside of it.

Being controls itself and straight from its centre or heart to the point of the ray, which represents its manifestation or expression, runs the line of destiny. Man's life starting from that centre must perforce destinate itself.

But how happens it, then, you ask, that man is unconscious of his destiny; that he does not know himself to be acting and creating continually; that the events of each day are a revelation to him, and that a screen is ever placed between each day and its to-morrow? How can all this be?

It happens in this way. We are screened in a measure from our past. Even the immediate yesterday can not be wholly re-

called, while the more remote past escapes us altogether. Memory stops far short of the primeval form of life from which we are supposed to spring. What we know of our earliest history is largely a matter of inference, and who shall say that the outflowing of life or existence began with a bit of protoplasmic slime? For my part I do not believe it. Why may not life have traveled down the spires of form as well as up them? As the worm mounts, so may the God descend. Does all motion begin at a given point and go in one direction forever? That which begins must end. Show me the point of departure, and I will show you the point of arrival. One presupposes and involves the other. Life is too great to be circumscribed by the amoeba. We are forced to go beyond it in our search for a primal source.

The God-Head is the fountain-head. Living things proceed from it and to it return, for motion recurs or returns upon itself in cycles. If man comes, in the latter instance, from the amoeba, in the former he came from God. That is the story of the fall. Not a sudden declension, but a gradual descent. If I have been the amoeba in the lower spiral I have been the angel in the higher.

We have forgotten both the ascending and the descending, but as the awareness of psychological states is dawning we become again cognizant of the past. The line of destiny not only proceeds from the heart or centre of Being, but returns to it again from the end of the ray, which in our diagram stands for man as the expression of God. At the turning of the line we begin our homeward journey toward that from which we came forth; and all along our course we come upon states of consciousness with which we are familiar. It is only in this sense that the term recognition can be used with reference to our evolution in consciousness. To recognize is to re-cognize or know again, and recognition is therefore that act of the mind by which it knows again something previously known, but for a time absent from thought.

Running at right angles with the double line of destiny extending into the ray in the diagram before us, you will observe cross lines. These are intended to divide the space in the ray into sections, each representing a state of consciousness. As the God-life flows out from the centre it actualizes itself in the section nearest the cen-

tre producing the highest type of existence, a divine being far above our present conception. Then the life passes out into the next section, and to the next, until it reaches the end of the ray. The number of these sections in the diagram is merely arbitrary. I do not intend to imply a definite number. I simply wish to show what I believe to be a fact, that you and I and all individuals have passed through states of consciousness on the outgoing line of destiny through which we are again passing on the ingoing line. As we approach each state again it is like the hearing of a beautiful but partly forgotten song, the song of Divinity, stirring the secret recesses of the soul to a remembrance of its long-lost Eden.

At the heart of the universe there is perfection. Were it not so it must fall to pieces like a decayed apple; and from that heart you and I have destinated our present and our future. It is all good and right and full of promise, whatever may be the seeming.

Though I have forgotten that former state in which I predestined my present action, do I not know that I am ensphered in Divinity; that in perfect freedom I decreed to be what I am; that the tendency within me to be myself and not another is of itself good? I decreed with wisdom, for in that past life when my home was in Deity did I not know all things? Yes, I knew all, I could see all, and the freedom of the universal was mine. By that unerring law which is at once my freedom and my security, I came forth from Deity, and so did you, my brother. Like two corpuscles in the lifeblood flowing from out the human heart, we set forth upon our way, moving with each other and yet distinct, each with a separate and inherent tendency to act, to do, to become.

We do not remember why we started as we did, or what we wished to accomplish on the outgoing or incoming journey, but some day we shall recall it all. Then we shall know that never for one instant have we been lost, not one inch have we gone astray, but always and ever moving to the measure of the soul's highest law we have trodden the path of destiny to its glorious fulfillment.

The lost opportunity is not lost forever. We shall meet it again and differently through the gain of deeper and fuller experience. Some time and somewhere there will come to us the occasion for taking back

the cruel word and undoing the deed of wrong, when fullest reparation will be given in joy rather than penance.

Do not mistake the meaning of the diagram. It is not intended to show that man himself really travels from the centre to the circumference of the figure, for then his states of consciousness would be something apart from himself, through which he must pass. Instead of that the figure stands for man himself, with Divinity at the centre, and his objective life at the circumference, while the line of destiny and the sections through which it is drawn signify states or stages of awareness in the thought life, accompanied, of course, by their corresponding external conditions of the body and its surroundings.

A word about this wonderful thing awareness, and I have done. Spirit has been well defined as, "Something which is and knows that it is." Spirit acts and reacts. When it acts it is not of necessity conscious of its action, but when it reacts it knows itself as acting. Awareness of psychological states is the reaction of spirit upon itself. As the ocean throws itself upon the shore and gathers its waters back in the undertow, so does the spirit know itself in the spiral of its motion.

You, therefore, as a ray from the central sun of spirit, have this awareness of yourself, but you have it not in full. You see but a small part of your real self, and therefore do not appreciate your greatness or your power. What you seek is a fuller awareness, and you will find it, because it is the law of your being, the law of the spirit.

How Shall We Conquer Death?

From the view point of Spirit there is no death, but its appearance exists in the material world. How shall we dispel that appearance which is casting its black pall over humanity? That is the question before us.

The spirit of man can not die, and yet that association of atoms which we call the body is subject to disorganization and decay. Why? Because as a material product it is subject to the material law of disintegration. It appears and disappears on the sense plane because it belongs to and is a part of the great illusion or phantasmagoria of material life. With dreamlike unreality forms appear and vanish, and man seeing his loved ones disappear behind the inscrutable veil in that change called death, is filled with despair because of the unreality of mortal life.

To the child his father, mother, brothers, sisters, and home appear to be realities. To his inexperienced vision they seem fixed and eternal. He hears of death, perhaps, but it means nothing to him until in the loss of father, mother, or some of the dear ones, there is borne in upon him the first sad suggestion of the fleeting character of all that his mind has rested in as secure, fixed and unalterable. Previous to this, God and Heaven have been to him the unrealities, while father, mother, home, and friends were most intensely real; but now he has suffered a cruel shock, all things slip from him, he sinks in the quicksands of mortal experience until rescued from its lowest depths of despair by the outstretched hand of reality.

This is the passage of birth from the

material world into the spiritual, by which the mind is lifted into another and higher plane of consciousness. It thus ascends into the world of causes from which it can regulate the world of effects. From this point of vision the invisible or spiritual is known and felt to be a reality, while the visible or material is relegated to the realm of the phenomenal or unreal.

God and Heaven, which once seemed so far away, are now close at hand, even within the very soul, and are vividly realized. God is found at the very centre of consciousness, and the radiant light which proceeds from this centre illumines the entire sphere of the mind, producing that state of peace and joy which is in itself nothing less than Heaven. Then and only then can be perceived the wonderful truth of the Master's words: "Neither shall they say, Lo here! or lo there! for, behold the kingdom of God is within you."

The mission of pain and sorrow is to bring the mind to the plane of reality, to God and to Heaven. This accomplished, that mission is ended. Pain and sorrow have no place in Heaven. They lead to Heaven, but do not enter therein.

When the mind has not found God it is living in an unreal state of consciousness and the body which it projects upon the external plane is an unreal, untrue expression, because the mind can but project its own unreality. The line of being is deflected from the straight course which gives the true reflection and we have as a result deformed (de-formed) bodies. Deformity does not mean simply a misshapen back or head or limbs, but any malformation in the arrangement of the atoms constituting the body, and where there is this falling out of line there ceases to be a proper adjustment and disease is the result.

But when the mind has found God and is one with Him at the centre of consciousness, then it sees, knows, and lives the truth. It then radiates straight lines from its centre, which is the God-life, to its circumference, which is the human life, and becomes in consequence a true and beautiful expression of God, who is perfect, diseaseless, immortal Being.

The body is being continually made over anew, but made over to the old pattern of material thought, and so long as this process continues it must be subject to disintegration and decay. Not so when it begins a reformation to the pattern of Divine thought, for then it takes on the characteristics of the Divine. So it was with our elder brother, the Christ, and so it shall be with us. As we have borne in our bodies the image of the earthly, so shall we, if faithful, bear the image of the heavenly; not in some distant sphere or place, but here and now the vision waits our realization.

Not in a day nor an hour perhaps shall this happy fruition come to us, but as the result, it may be, of years of right thinking and right doing. In the process of photography the rays of light pass from the original to the plate and produce there the likeness of that original. If the exposure is not long enough the likeness is imperfect, and so it is with us when we would produce in our bodies the likeness of God. The rays of light from the Divine Presence must continue to fall upon the negative plate of our physical nature until there

appears upon it a perfect likeness of God the Great Original. This may call for much time, but it matters not since our faith is strong in the immutability of the law of immortal life, immortal health, and immortal beauty and its realization from centre to circumference. "We all, with open face beholding as in a glass the glory of the Lord, shall be changed into the same image from glory to glory."

K. A. B.

Anita Trueman.

She makes a wonderful claim—In touch with her own soul.

"Many persons believe that I am the reincarnation of Socrates and Plato, but I know that it is only that I have inherited the philosophy of all the ages.

"I am coming with a message the world wants; showing how the kingdom of heaven may reign on earth, which is simply combining the ideal and the practical."

This, in her own words, is Miss Anita Trueman's opinion of herself, says the New York Telegram. The girl is only eighteen years old, but her knowledge of human nature and advanced ideas of education have made all those who have come in contact with her regard her as inspired, or an "infant phenomenon." The metaphysical cult to which she belongs considers her as a most striking example of reincarnation, for they say that it is impossible that anyone of her youth should have the wonderful mind she possesses, or could in so comparatively few years have absorbed the classical truths with which she is permeated. Her lectures on higher education in Boston last spring created a furore in the metaphysical cult, for she made a plea for the necessity of work among teachers which learned men thrice her own age listened to in admiring silence.

She is intensely practical, but also she has an ideal attitude toward the possibilities of life and human nature that she discusses with all the poise of a woman of fifty.

"My knowledge came out of the infinite," she says, "and I learned to grasp it. I am in touch with my own soul; my higher nature. I remember that when I first began to speak, three years ago, I was distinctly conscious that it was not the usual I who did it. It was as though my voice spoke from a higher plane; that it had gone out of my body and was speaking from the infinite. But now that higher being is within me because I practiced the things I believed and brought myself in contact with my soul, which is what that higher power was.

"In that way I am a psychic, but I am not a medium. I believe every one's soul is within them, and that the personal self may be united with the higher, but many people are so small that there is no room for their souls to grow in. Mind is a manifestation of the soul and grows by practical application to life."

The practical application to which Miss Trueman applies her mind is on education. Her theory may be said to be based on the kindergarten principles of Froebel. "Education is self-discovery," she says, "not cramming with facts as is done at high schools and colleges. The principles of education should serve to make the mind

so active and fresh that it is ready to think for you and serve the moment.

"I know that every one is capable of leading a higher life," she said, "and my message is to show them how they may. I am the voice of the Infinite to those people, and that is why I lecture; that I may reach them. I do not feel the needs of my audience when first I go before them, but I always reach them and I speak without notes.

"Several years ago I campaigned with Henry George, and that led me to direct metaphysics in a new channel. Through politics I got my mind into a receptive stage for the people and got ready to meet them. That is what I call education—when the mind is receptive to be able to impart thoughts that will reach those for whom it is then working.

"Education is self-discovery. It is merely advancing the principles of Froebel, instead of limiting them to the kindergarten. The mind should be developed until it is so fresh and active that it is always receptive; then it is ready to think and serve you at the moment. Teachers should take that mental attitude toward their pupils, should recognize that they are divine souls asked to live on earth. It isn't environment that affects a child, but what he thinks about it.

"I could not say why all these things are so real to me, but I know them. Some persons think I am a reincarnation of Socrates and Plato, but I know that it is only that I have inherited the philosophy of the ages and am in touch with my own soul. Long ago I went out of myself into the infinite. I dwell there now and if others would do the same they would feel things as I do."

Miss Trueman's father and mother are living in New Haven and are thoroughly in sympathy with her work. Miss Trueman expects to devote her life to lecturing and writing. She has already published a book of poems, and through one of them won a scholarship in a school of oratory in Boston.—An Exchange.

Immortal Youth.

Every material thing or condition is the result of an inner cause. Even those things which are fashioned directly by the hand of man had their origin in his thought, and so when the thought of man conceives the possibility of the conquest of old age and death the result will show forth in the attainment of Immortal Youth.

Deep hidden in some stratum of consciousness lies the true thought concerning the realities of life. This true thought sometimes makes itself felt and known to that active functioning of mind which is directly creative. This establishes vibratory conditions which pass from mind to mind, as vibrations of one tuning fork are taken on through induction by another.

This explains the return of youth to those persons who have no actual knowledge of the law of recurrence. The active consciousness is quiescent and thus allows the thought existing in the hidden stratum to assert itself. But the law of personal cooperation is not fulfilled and therefore the expression does not continue, but it has served a purpose. It has shown that the law of recurrence is with man and not against him in his pursuit of Immortal

Youth. It has proved that there is a natural turn in the life current and that he has but to work with the law.

Each time that the mind sees clearly the possibility of a return to youth a slight bend is made in the life stream. The inner life, which is so imperceptible, runs in channels just as real as those worn by a stream of water. It is thus we form habits of thought and action.

Professor James, in his *Psychology*, writes thus of habit: "The moment one tries to define what habit is, one is led to the fundamental properties of matter. The laws of nature are nothing but the immutable habits which the different elementary sorts of matter follow in their actions and reactions upon each other. In the organic world, however, the habits are more variable than this. The habits of an elementary particle of matter can not change (on the principles of the atomistic philosophy), because the particle itself is an unchangeable thing; but those of a compound mass of matter can change, because they are in the last instance due to the structure of the compound, and either outward forces or inward tensions can, from one hour to another, turn that structure into something different from what it was. That is, they can do so if the body be plastic enough to maintain its integrity, and be not disrupted when its structure yields. The change of structure here spoken of need not involve the outward shape; it may be invisible and molecular, as when a bar of iron becomes magnetic or crystalline through the action of certain outward causes, or india rubber becomes friable, or plaster 'sets.' All these changes are rather slow; the material in question opposes a certain resistance to the modifying cause, which it takes time to overcome, but the gradual yielding whereof often saves the material from being disintegrated altogether."

I want to call your attention especially to the foregoing, for I consider it a powerful argument in favor of the subject before us. If the gradual yielding of an organic mass to a wave of rearrangement saves it from disintegration have we not here proof that the human body can escape death in the same manner?

The wave of rearrangement is set in motion by a new and powerful thought, a conviction of the certainty of attaining Immortal Youth. This thought is the angel which descends and stirs the waters.

When you look out upon the world and see the appearance of death in it, refuse to accept this as the ultimatum. Even though the condition has existed from the beginning of time on this planet, and even though Nature's laws are immutable, remember that those laws are not known in their entirety. Whenever a new law is discovered a new set of conditions arises, owing to the power of transcendence in the new law over the old. The old law is thus seen to be only a factor in a larger unity. It is by this transcendence of law that the race moves to a larger unfoldment.

When you see the great truth that a return to youth is possible you have virtually made the conquest of death, and the wave of rearrangement among the atoms of your body has found its first motion. That motion must continue if you would have tangible results. The wave must steadily wear its way through the fossilized body of your old beliefs until from a slow and labored current it becomes a magnificent

stream bearing you onward to the object of your heart's desire, the perfection of the entire organism both mental and physical in the attainment of Immortal Youth.

At the first your conscious assistance will be needed in maintaining the direction of the current, but after a time it will wear a deep channel and become a part of your sub-conscious mentality. You need not then practice eternal vigilance, for the direction of the current once thoroughly established it will move onward as certainly while you are sleeping peacefully upon its bosom, as when you are awake and full of action. It wakes and moves intelligently while you take your needed rest.—Extract from "Seven Essays on the Attainment of Happiness," by Kate Atkinson Boehme.

The Vanity of Self-Pity.

Nurse not thy Sorrow. He who hugs his grief harbors a coiled viper at his heart. Melancholy is a demure siren who lures us by the strange sad music of her notes. She compels us to believe that pain is pleasure, and darkness fairer than the day. Her minor notes and thrilling bass throb with anguish and despair; he who leans his heart in sympathy soon learns to love the prison cell better than the wind-swept heights of freedom. To him the tear-wet cheeks of pallid night are dearer than the rosy lips of blushing dawn. Hope drags her wings and love's fair eyelids droop. He hears a groan in every passing breeze and in each ghostly shadow spies a lurking foe. Fear chisels his coward lips and gloom drapes them with her murky veil. His trembling knees refuse to hold his palsied frame, he sinks bemoaned and pitied, forgotten or despised. The world of affairs has no room for cowards. They are trampled to death and shame buries them in the potter's field of obscurity. Self-pity is the Mephistopheles misguiding many a Faustus. Listen to its soft and seductive syllables of sympathy and you are lost. Once you feel yourself outraged, the victim of untoward fate, the footstool of your foes, and the target of misfortune's errors—the arm of Mephistopheles is round your neck and his chains of bondage are entwining you. Heed not your heart when it cries "O pity me;" nor look upon the purple lips of pain when they tremble with despair. Crush thy coward fear and despise the tears of melancholy. They are not thine. Thou art other than the house that harbors thee. Thou canst destroy this house and yet abide. Sorrow betimes surrounds thee and misfortune bombards thee from her vantage ground. Nevertheless, remember her fortifications are of gossamer and her belching cannon puffs of passing vapor. By one strong word thou canst dismantle them; by resolution thou canst disarm the pigmy hosts of melancholy. Say thou to Sorrow, "I will not weep with thee;" and "Despair, thou art a liar." There are no devils that can torment thee, for their torment shall but goad thee on to triumph. Say thou: "For me the Breath of Life is perfumed with the fragrance of undying Hope. The night is short and the dawn is rich with prophetic hues of golden day. Joy is the keynote of my song and expectant triumph my source of inspiration. Down with grief; let gladness reign. All life is good. What comes is best. Amen."

REV. HENRY FRANK,
In The Independent Thinker.



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Editorial Notes and Reviews.

With the mercury at 101 in the shade we are inclined to follow the excellent advice of Chas. E. Nichols, in *The Philistine*, who says:

"From June until September
Barbers, preachers and that sort
Of fellows should remember
To cut it very short."

It is rumored that the climate of Washington has changed since *The Radiant Centre* was established here, but we don't believe it. Get away from the earth and nearer the sun and you will find cool weather. That is a scientific fact.

The weather is all right any way if you know how to take it, and don't worry or fret.

Always put off till to-morrow what can't be done to-day.

This is a Radiant Centre aphorism: Eternity is ours, so let us be calm and cool.

Why is it that astrologers do not throw a grain of comfort into the horoscopes they cast for people, instead of turning their patrons all over to somebody else for that sort of thing? I am surprised that so few astrologers give out the idea that man rules his stars. Perhaps they don't believe it, but I do. I know it from experience.

I have had many a horoscope cast. They all varied. No two told the same tale, and yet astrology is said to be an exact science. So it is, but the astrologers are not clear exponents. At least not all of them. To be a good astrologer one must have great power of synthesis and be able to combine the relative positions of the planets into one comprehensive whole. It is not every astrologer who can see a situation. It takes a quick intuition to do this.

But, "However, no matter!" A good many are turning to *The Radiant Centre* this month for strength to bear up under direful prediction, and to these I now relate the following story:

Some years ago, before I possessed one-half the power over life and its conditions which I have now, I had a horoscope cast that seemed to be verified in every particular. Among other things it predicted the death of my sister in a certain month, and sure enough, in that month she was taken violently and dangerously ill. For a time I was utterly prostrated by the hopelessness of the situation. It seemed an awful fatality which nothing could avert. But at last in sheer desperation my spirit rose and asserted itself. I declared with all the strength of my being that my sister should vanquish death—and she did. From that very hour she began to mend.

What happened? Did I rule my stars or were they not read correctly by the astrologer? I will tell you what I think. It is that the stars tell you what will happen if you do not assert yourself, and that assertion of yourself seems left out of their registration, or if it is there the astrologer does not see it. The predictions of astrology are something like those of the Weather Bureau, which might prophesy fair weather, but let a good scientific rain-maker come along with his dynamite, and the fair weather prediction would become null. The Weather Bureau does not take into its account the rain-maker, and the astrologer does not find in his calculation the indomitable spirit of man. If they would only do this what a rare success they would be.

And they will in time. The astrologer will cease to be the fatalist, and will teach the higher destiny of the unconquerable God within.

Everybody is away on a vacation, so I will put off writing my Answers to Correspondents until next month. The subject in hand, Love and Marriage, will keep indefinitely, and your interest in it is warranted not to wane.

Lay your plans now to attend the great convention of the International Metaphysical League, in New York, in October. Further particulars in next issue.

Above all, keep cool and calm and hopeful, and cast your own horoscope according to your liking. Rule your stars!

"Here lie I, Michael Anglerod,
Have mercy on my soul, Lord God,
As I would do, were I Lord God,
And you were Michael Anglerod."

Perfect love is perfect health.—Lyman Abbott.

The Tranquil Days.

O tranquil days when thought is sweet,
And life is noble in desire,
'Tis in thy peaceful hours we meet
The joys to which high souls aspire.
Not in the conflict's storm and stress,
Not in the fury of the strife,
But in these days of gentleness
Come the best things of life.

O tranquil days of earnest mood,
Our greater deeds of thee are born;
Not from unsettled times, and rude,
Not from the days with passion torn.
The force resistless and supreme

Which masters Fate and rules her ways
Comes from the dreamer and the dream
Dreamed in the tranquil days.
—R. D. Saunders, in *St. Louis Republic*.

Winifred Black Says:

Every one gets a chance and brains does the rest.

Anything is encouraging that demonstrates anew the old, old truth that who you are doesn't count.

What you have doesn't matter.

What you are is the only thing that does.

The little, old, dried-up woman over there in China found her destiny waiting for her in her cradle, just as every human being who breathes finds it there.

Environment, heredity, influence, circumstances—words, words, idle words.

A man is what he is, and nothing on earth can materially change his character unless he wants it changed.

The man who has never had a chance is the man who wouldn't see a chance if he met it walking up Sixteenth street in broad daylight.

The "mute, inglorious Milton" you hear so much about wasn't a Milton at all.

If he had been he wouldn't have been mute.

A man told me the other day that William Jennings Bryan was an accident.

I asked him how the accident happened and he couldn't tell me.

Of course not.

They never can—these people who are always so ready to tell what "the accidents of birth" or the "happen so of environment" does for the bright particular star of the hour.

Opportunity?

A good, strong man will make his own opportunity.

Circumstances?

The man who's worth his salt will take any circumstance in the world by what the boys in the district school used to call the scruff of the neck and twist it into something so very different from its original shape that it wouldn't know itself if it was introduced.

I have no patience with the "victim of environment" the philanthropist tells us so much about.

If your environment doesn't suit you, get a new one.

If you can't, just make up your mind that you're not worth the trouble and stop worrying about it.

Anything that is not worth risking is not worth having.—*New York Journal*.

Philosophy—Science—Religion.

III. RELIGION.

In considering the first and second members of the above triad, it has been insisted that they should be understood in a universal sense. It is now also insisted that we shall consider Religion in the same sense. While there are many forms of Religion, there is really but one Religion, either in sentiment or action. The outcome of a universal Philosophy and a universal Science must necessarily be a universal Religion—the realization in life of the laws and principles underlying a true Philosophy and a true Science.

Nothing has more strongly influenced the action of mankind than the religious sentiment. From the earliest historic period men, whether engaged in war or peace, in beneficent or injurious action, have been swayed by religious instincts; that is, this action has been connected, more or less, with some form of Religion. What the gods desired or commanded has been the ruling principle of action. When we reflect that these gods have been the creations of men, it is easy to understand the various forms which Religion has assumed in the several epochs of history. The ignorance and selfishness of early ages constructed ignorant and selfish gods, as their savage instincts and passions created savage and passionate ones. It is now discovered that the gods did not create men, but that men created the gods, and necessarily in their own image. In course of time, these creations came to be worshipped as powers having control of human destiny. Some of these were considered baleful in their influence, and others prosperous; some injurious, others healthful. The Hindoos had three gods—Brahma, Vishnu and Shiva—the creator, preserver and destroyer, while the Persians generalized all the gods into two—Ormuzd, the god of light, and Ahriman, the god of darkness—the one containing all the virtues which can adorn human character, while the other represented all the vices—the one all good, the other all evil. Hence, what the good gods approved was supposed to be the proper code of morals and system of Religion, and what they disapproved was to be avoided.

Thus great systems of Religion and consequent morals were built up with no other sanction than that of the gods. If we should select from all these systems one which would seem most reasonable, we should still find commands of such questionable character that they would hardly be accepted by modern enlightenment. The uncertainty attending questions of Religion and morals as propounded under these various systems of so-called revelation, has caused so much discussion that the best thought of the present age, the more enlightened thought, has cast about for some other source whence to derive moral and religious inspiration—some source promising more certain results. This investigation has led many minds to the conclusion that the basis of truth in other departments must be identical with that of Religion, and that the only method of ascertaining truth here is that adopted in others, namely, the rational or scientific method.

In ascertaining what is true in Religion and morals, a domain of human activity involving external consequences, the scien-

tific method is specially applicable. Any course of conduct which I may deem correct judged merely from my individual experiences and inclinations, may be as far from the truth as the conclusion of a Fijian, who deems it a virtue to kill and eat his enemy; and if it depends upon arbitrary judgment, squared and informed by no principles which may be verified by other than personal impressions, one man's opinion is as good as another's; and the Fijian has as good an argument as the Christian, who is commanded to love instead of kill his enemy. If the human family, unlike the solar system, is governed by no law which acts continually upon each and every one of its members, then each is at liberty to follow his own ignorant fancy, to the utter disregard and even detriment of every other member. The claim that there is a "chosen people," favored by the Supreme Intelligence, is on a par with the claim that some member of the solar system, with its satellites, is favored by the sun to the exclusion and injury of the others.

The world has been ruled by king and priest under the claim of divine right. While in certain quarters this claim has been repudiated, yet it should not be passed by without consideration. If one man, by any kind of reasoning, can claim to have relationship to the divine, he must, on the ground of the common origin and relation of mankind, concede the same to all men. But the king and the priest do not concede this. They have claimed to rule because of an asserted superiority over their fellows which entitles them, under special divine guidance, to make laws for and regulate human conduct. Superior physical force, on the one hand, and superior mental power or cunning on the other, have been the means by which this subjection has been accomplished. So thorough has it been that the majority of mankind has been and is to-day in a state of mental slavery. While the power of the king has in more recent times been curtailed, there has been no restriction upon the power of the priest. He claims that he represents his god, and recognizes no natural law as a guide in his teachings. This ignoring of a scientific basis for religious teachings is the peculiar characteristic of all representatives of Religion, whether Hindoo, Buddhist, Mohammedan, Jewish or Christian. In fact, their position is antagonistic to Science, which they look upon as an enemy to be utterly repudiated and destroyed. No one of them proposes to reason on the propriety or rightfulness of its claims; these are not addressed to the reason, and their truth is not to be questioned.

Now, Religion and Ethics must conform to law—not so-called law, which may be set up by anyone claiming to be a "fountain of honor," or representing the will of a god—but law in accord with justice; law which shall guarantee to each and every member of the human family equality of right, with privileges to none. Such law must be found in the nature of things; that is, in the nature of man and his relations to his environment and his fellows.

The sentiment of egoism (unismal) has preponderantly governed mankind in the past, and all institutions, political, religious, educational, have been tinged with it. I say preponderantly, because there has been a subdominance of the opposite

sentiment of altruism (duismal), which has modified the purely egoistic action. This, however, has not prevented men from exercising their powers in behalf of their individual interests, terrestrial and celestial, regardless of the rights of others. Thus, institutions which on their face have a seemingly altruistic or just character are found, on examination, to be at bottom egoistic. Governments, instituted ostensibly for general protection and benefit, have been wrested from this purpose and made to advantage the few Religions, professing interest in the welfare and salvation of the people, have inured to the profit of their originators or upholders. Everywhere the king and the priest have claimed first honors and first prizes. Whatever there has been of genuine (trinismal) humanitarian effort or teaching has been so overlaid and smothered by the egoistic (unismal) sentiment that mankind has not yet begun to appreciate the higher destiny which awaits the race in the future. To do unto others as you would have them do to you, while a precept accepted as purely logical in morals, has so little influenced the general action, either in politics, social economy or religious sentiment, that its practical effect so far has been infinitesimal. This result is to be attributed, in part, at least, to the fact that, as a sentiment, the so-called Golden Rule has not been subjected to scientific processes. It is not enough to feel rightly toward our fellow-men; it is equally necessary to know how to put that sentiment or feeling into right, beneficent, humanitarian action; and this, Science only can supply.

The great questions to engage the attention of man's teachers to-day are not what form of religious creed, concocted in the ignorance of the race's childhood, shall be subscribed to, nor what ceremonial shall be established, but rather, how shall justice be administered? How shall true and equitable laws be framed? How shall the education of youth be conducted? By what means shall the suffering condition of mankind be ameliorated? How shall poverty be abolished? These and many others confront the intelligent mind to-day, and can be answered only through those means which Universal Science can give.

The study of Religion and morals from this standpoint takes a newer, a higher and a wider scope than it has ever before had in the history of mankind. It becomes such in view of its subordination to the principles of law, and its consequent absolute dissolution from the entanglements of arbitrary will. It becomes a new education in the same sense that astronomy became a new science upon the discovery of the heliocentric, in place of the geocentric, method of observation, or that a new science was founded on Newton's discovery of universal gravitation. Under the old method every conclusion was vitiated because of the point of view; under the new, every conclusion is capable of being verified or nullified by a constant appeal to the facts and law of the case.

The only salvation for Humanity, morally and religiously speaking, as well as in all other ways, is an appeal to the Reason. Recourse has been had to brute force for the settlement of questions in the earlier ages, the childhood of the race; later an appeal to the religious sentiment, uninstructed by Science; but both have so sig-

nally failed in bringing men to the clear perception of Truth, that we behold to-day all the Eastern nations sunk in ignorance, while those of the Western world, armed to the teeth, are ready to spring at each others' throats on the slightest provocation. Curiously enough, prominent among these Western nations for barbaric practices in the name and under the sanction of Religion, appears the one most thoroughly ruled by ecclesiasticism—that nation which for two centuries has been traveling the downward road towards barbarism—Spain. On the other hand, the nation which at the same time has been making the greatest strides toward a higher and better life is the United States of America, which, throwing off the shackles of king and priest, was the first to give open expression, in its fundamental declaration and Constitution, to the freedom of all men from such physical and mental slavery as had ruled the world theretofore. No king and no priest, as such, can rule the destinies of America. But we must not suppose, because we have taken this initiatory step, that we have thereby become freed from the influences which have ruled the world hitherto and still rule it in great part. The effect of the old leaven still lingers in our blood, and we need much purifying before we can be entirely free from the sequelae of ancient despotisms. Still, we may, under scientific guidance, improve our religious and moral, as well as political and economic methods, since they are not yet in that perfect state where there can be no improvement.

If we needed further evidence of the world's progress, due to the exercise of Reason, and its application to scientific research, it might be found in the changes observable in astronomy, history, geology, chemistry, and later and most especially in man's view of Religion. The light of Science, focused upon the external world, has been reflected upon the mental, moral and religious domain; and to-day, instead of belief in impossible monstrosities, both celestial and mundane, there has been a comparative clearance of such oppressions, and their mental paralysis through superstitions fears. The fear of death, the fear of hell, the fear of the devil, and—perhaps worst of all—the fear of God, have kept men in bondage, rendering them incapable of fulfilling their normal duties, either to themselves or their fellows.

From the nature of the Reason, as distinguished from all other mental qualities, such as feeling, belief, imagination, Science has in it an instrument of discovery, propagation and realization of Truth superior to all other human qualities or powers. The winnowing, weighing, sifting processes of Science insure a certainty which no other conceivable means can produce, and results have been achieved under its guidance in domains both material and mental, which were unknown and even unimaginable without its exercise.

From such results we may reasonably hope that the application of Science to the domain of Religion and Morals will work out similar ends; and that we may rationally look for a time when, under its guidance, peace and prosperity, instead of war and desolation, may dwell among men, because, among other desirable conditions, all will recognize their fellow-men as equals.

M. A. CLANCY.

[When Mr. Clancy states that all the

Eastern races are sunk in ignorance, I am sure he does not mean to undervalue the philosophy of the East, for I know he appreciates its value as a great system of metaphysics, a system to which Kant, Schopenhauer, Emerson and many other of our greatest thinkers are indebted because of its effect upon their thought. To-day it stands invincible, but the people of the East have fallen away from its teaching, hence their degeneracy.—Ed.]

Where Lies the Healing Power?

Surely it is not to be found in the special domain of any specific school, for if it were, that school and no other would be the exclusive and inclusive continent of all therapeutic power. That this is not the case is matter of daily evidence.

The varying schools of healing could, if they would, come together in common cause and yet preserve their individual characteristics. Each school declining to do so but labels itself as one ray of the solar spectrum of spiritual light and is practically saying to every other ray: "Behold me! I alone am the pure white light!"

And all the while it is but one of the primary colors.

It is wholeness of mind and body that we seek, is it not? Then let us get back of the spectrum to that place where the light is one. Let us pass out of segregation into integration if we would be whole and help to establish that wholeness in others, for as a man thinketh so is he and if he think not in accordance with the whole he shall not express the whole.

One is forever the integer from which the parts are derived and to which they return. Therefore One is One and can not be divided except in the seeming. Star and man are truly one, each joining the other in a common centre. Hence Plato's axiom: "If One is, the One can not be many."

The Atma of Theosophy and the God of Christianity are fractional terms, which by varying denominators attempt to cover the One. What matter it if I say two halves or four quarters equal One? One is still One! And the One is never divided, except in its expressions, but present and immanent in all. As Swami Abhedananda has said: "One is the basis and the many are nothing but the expression of that one. You may call it God or X, it does not make any difference."

The fact is we have been far too busy deciding whether the One shall be called God or X, and have lingered about the name instead of getting into conscious touch with that which the name signifies. We are quarreling over the seamless garment and seeking to rend it by the knife of discrimination rather than to pass within its sacred folds.

A magic thing is that seamless robe, for it yields of its substance and diminishes not in wholeness. Fit symbol of the raiment of an Omnipresent Christ, and we who seek its hem to-day are as surely healed of our infirmities as they who touched it in a by-gone age. But we can not take it by force one from another, for its peaceful folds envelop all in one holy, inseparable unity.

The healing power does not therefore lie in distinctive formula or enunciation, for these are but lifeless utterances apart from the power of the Spirit. The mental

scientist, who claims to heal by the action of mind alone, while ignoring the agency of Spirit, is bound in the ultimate to acknowledge that mental operations differ as to their intensity of life. All thought has a certain amount of life, even the most automatic thinking, but it differs as much in its degrees of life as does the weary horse of the treadmill and the one that springs away from bit and curb to the enjoyment of its native freedom. The difference lies in the amount of spirit manifested. Each functions as a horse, but one is spirited and the other spiritless.

There is the same difference in mental functioning, some of which is vital and some non-vital. For instance, I may add up a column of figures and thus demonstrate the science of number, but the process may stir no life in me. Let me apply this science of number to the art of music or sculpture and my thought is vitalized at once, for there is an influx of spirit or life which comes to fill the form which I have constructed out of my science of number. In other words, I have created a form of life and life flows into it.

Spirit or life thus depends upon mind for its expression and therefore in healing we must seek that form of mental functioning which is most fully productive of life. All healing is both spiritual and mental, but primarily spiritual, because without the touch of the spirit a mental statement is but a dead letter.

By introspection we soon learn the sort of mental functioning which gives the larger spiritual influx and by steadfastly holding to it we become fuller and fuller of life while out of that fullness there is an unconscious overflow into our surrounding environment of a subtle effluence which is the healing power. We heal through our lives as well as through what we utter. The spoken word has but little power until set to the music of our daily living. Then from the science of number there comes the pulsing thing of life; that which stirs and moves and quickens because it is of the spirit which quickeneth all things.

It is possible to live the Divine Life. Not only to see with the mind the oneness of all things but to enter into that oneness, to act in it, to live in it, to be one with every living thing, to let antagonisms vanish and only Love prevail.

To live this life is to move with the Omnipotent, to see with the Omniscient and to dwell with the Omnipresent. He, therefore, who lives the Divine life receives the Divine Presence and transmits it through his human presence as the heavenly effluence that heals.

—Kate Atkinson Boehme, in *Immortality*.

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Unless you are somewhat familiar with the New Thought, as it is called, you will find it difficult to understand that thought can work without visible or tangible means. You are beginning to accept the fact of wireless telegraphy, but this other fact is as yet a little beyond your comprehension; still, just think! Is it any stranger that thought should go from mind to mind, and to just that mind for which it is intended, than that the viewless thing we call a telegraphic dispatch, should go from here to Boston, instead of San Francisco, just because the transmitter from which it starts here is related to the receiver in Boston? And it goes straight as an arrow to the mark to that very spot in Boston where the receiver is placed.

As Prentice Mulford says, "Thought runs in currents as real as those of air and water. Of what we think and talk we attract to us a like current of thought. This acts on mind or body for good or ill. If thought was visible to the physical eye we should see its currents flowing to and from people. We should see that persons similar in temperament, character and motive are in the same literal current of thought. We should see that the person in a despondent and angry mood is in the same current with others despondent or angry, and that each one in such moods serves as an additional battery or generator of such thought, and is strengthening that particular current. We should see these forces working in similar manner and connecting the hopeful, courageous and cheerful with all others hopeful, courageous and cheerful.

"When you are in low spirits or 'blue,' you have acting on you the thought current coming from all others in low spirits. You are in oneness with the despondent order of thought. The mind is then sick. It can be cured, but a permanent cure can not always come immediately, when one has long been in the habit of opening the mind to this current of thought.

"In attracting to us the current of any kind of evil, we become for a time one with evil. In the thought current of The Supreme Power for good we may become more and more as one with that power, or in Biblical phrase, 'One with God.' That is the desirable thought current for us to attract."

Prentice Mulford is right, and I will say further that when any one mind has made its stand in a positive and impregnable state of conscious oneness with all good, when it only recognizes evil as a passing illusion, when nothing can shake its faith, its hope, its persistence, then it is posited at the radiant centre of its being, and from out that centre proceed the vibrations of health, power and prosperity. It attracts to itself the weak, the suffering, the discouraged and poverty-stricken, and they take on by induction these strong vibrations of a new life. Unconsciously they respond as one tuning fork to another.

I know all the arguments that have been brought to bear against treatments for prosperity and they are without actual basis in fact. Why preach renunciation to those who have nothing to renounce? Why talk

non-attachment to those who have nothing to which they can attach themselves?

There is, to be sure, a spiritual condition which brings the state of non-attachment which by the law of paradox is really the possession of all things. It is the holding of good and desirable things freely, the being enslaved by nothing, the being ready to part with all through a sublime faith in the everlasting inexhaustible Goodness.

To receive treatment for success simply means that your thought force is to be stimulated by the induction of a stronger vibration until it can go forth from you and open doors of opportunity, which now are closed, passing through which you shall find scope for all your powers and reap a rich harvest in remuneration.

For a fuller treatment of this subject see my essay, "The Secret of Opulence."

The Art of Living.

Mrs. Lida Calvert Obenchain, Bowling Green, Ky.

We are just beginning to know that life is one of the fine arts. Music, poetry, painting, sculpture, architecture, we have always classed these as arts or sciences, and men have not hesitated to devote a lifetime to acquiring skill in any of them. Even domestic labor nowadays has been dignified into an art or a science, and we speak of "domestic science," and the "art of cookery" as a matter of course. But life? All we once knew of that might have been expressed in Mrs. Barbauld's words: "Life I know not what thou art, but know that thou and I must part." We knew ourselves alive in some degree or other. We knew that we "had to die," we marvelled over the "mystery of life," and then logically asked, "Is life worth living?" How we would have laughed if then some one had told us that life is the art of arts, a science as exact as mathematics, and governed by laws as changeless as those that hold the universe together. What if some one had said, "You must study and practice life as ardently as you study and practice music, or painting, or literature? No suggestion like this ever reached our dull ears in those former days, and we ate, drank, dressed and slept; and in our ignorance made shipwreck of life and laid the blame on Fate or God or the Devil. What is Life? To give a negative answer, Life is not death. If life is not death, then it can not be a disease, or poverty, or fear, or worry, or limitation of any sort, for these things are the pathway to death. We are fearful, poverty-stricken, sick, worried to death, only because we have not learned the art of living; for life is health, wealth, and happiness in abundant measure. In the proportion that we lack health, wealth and happiness, we are not alive, but, to a certain degree, dead.

A noted historian died the other day of "a serious complication of diseases." He was profoundly versed in the art of the historical writer, but so ignorant of the art of life that his body was a prey to disease, and his career lamentably cut off at an age when he should have been entering on a glorious unfoldment of mental power.

Mrs. Browning worried herself to death over the political troubles of her beloved Italy. She knew the poet's art, but she had never heard that there was an art of living. Walter Scott hurried himself into the grave by overwork. The novelist's art was his, but he knew nothing of how

to work or live, for work and life are the same thing. The only way to overcome death is to learn the science of life.

Our external lives are only the reflection of our inner or thought life, and if we would change the aspect of the outer, the work must begin with the inner. Learning to live means only learning to think. From the inner thought will come the corresponding outer act, and the result will be perfect harmony. We must gain perfect control of the thought force, we must look upon the body as the instrument of the soul, we must know the way of thinking that brings health, wealth and happiness, and walking steadfastly in this way we shall become masters of the Art of Life.

Anti-Vivisection.

"Watch the students at a vivisection. It is the blood and suffering—not the science—that rivets their breathless attention. If hospital service makes young students less tender of suffering, vivisection deadens their humanity and begets indifference to it."—Dr. Henry J. Bigelow, late Professor of Surgery in Harvard University.

"Would it not be well if one is driven to the dire necessity of calling in a doctor, first to inquire of him if he advocates or indulges in vivisection, and has faith in the blood-corrupting anti-toxins? Better send for an open-handed assassin, who comes not with reckless experimentation, but a bare knife, whom you can guard against and ward off, than a doctor who answers in the affirmative."—H. Tuttle.

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